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BENTWICH

ZIONISM AND JEWISH CULTURE

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ST PAMPHLETS.
by H. SACHER, LEON SIMON,
and S. LANDMAN.

No. 2.

Zionism and Jewish Culture

by

NORMAN BENTWICH.

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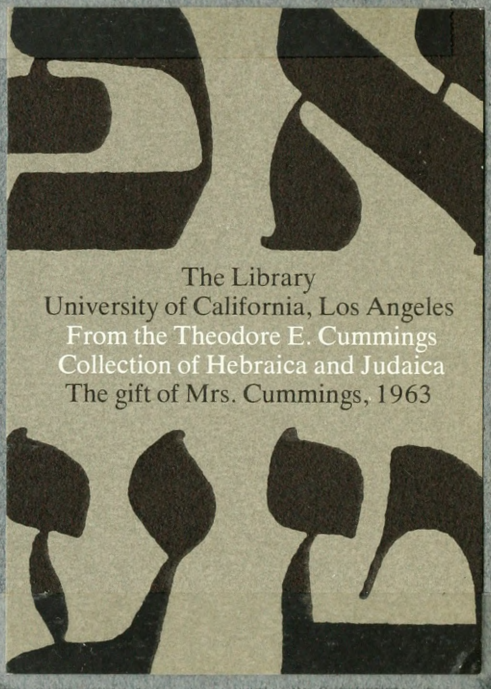

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Zionism and Jewish Culture.

IT is said to have much exercised the philosophical schools of the Middle Ages whether the egg was created before the chicken, or the chicken before the egg. Similarly, we may imagine, the future historians of the Jewish people will be much exercised to know whether the movement for the Renaissance of Jewish culture preceded Zionism, or sprang out of it. In truth they are two aspects of one idea, correlative to each other as much as the convex and concave sides of a mirror; both are the expression of the Jewish national consciousness, and both have as their aim to preserve the individuality and restore the influence of the Jewish people.

It will be as well, in the first place, to explain as clearly as possible what is meant by Jewish culture; for it is one of those compendious catchwords which sound very well in an address, but are awkward to define, and consequently have become vague in their connotation. Culture, indeed, has acquired a specialised sense in the English language as the higher learning, and the more lofty kind of thought; and in this sense it has obtained a somewhat disparaging association among a people which is essentially practical. Bright spoke of it contemptously as "a smattering of the two dead languages," and Mr. Frederic Harrison called it "a desirable quality in a critic of new books." We are not quite sure that, by reason of a false analogy with culture in the English sense, something of the same disparaging association does not cling about the phrase "Jewish Culture" in this country. But Jewish culture is not a higher kind of Jewish learning, or a

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special preserve of the scholars and the educated class. It is the whole intellectual and spiritual expression of the Jewish people :—the fund of ideas and ideals which it has created during its long life, its outlook on the world, its literature of all ages, its history in the past, its hope in the future. The total product of the Jewish spirit, that is Jewish Culture. Its two basic foundations are the Bible and the Hebrew language : the first, the depository of its profoundest conceptions and its fundamental teachings, the other the permanent instrument of its thought. Upon these two foundations there has been erected almost the whole of our spiritual heritage :—the religious ordering of life with its elaborate system of law as developed in the Mishnah, the Talmud, and the Mediæval Codes, and its wealth of ceremonial and observance woven into daily conduct, which have together moulded Jewish character for generations, giving to it its special qualities and a definite bent ; the moral and ethical teaching and the philosophy and fancy, which have sprung from the thought of its wise men in different ages, and are contained in the apocryphal and apocalyptic writings, the collections of Agadah and Midrash, the Hellenistic-Jewish literature of the Spanish period, the mysticism of the Kabbalah, and the modern Jewish learning of the last century ; the record of its struggles to preserve its individuality through the ages, which is written in its tragic history of two thousand years, and is burnt into the inner soul of the nation ; lastly, the statement of its aspirations and ideals, which is partly to be found in its prayers, partly in the movements that stirred it in former epochs, and partly in the movements and impulses that stir it to-day.

In the culture of most other historical nations we include a specific development of art, of architecture and building, of painting and sculpture, of music and drama. But Jewish culture, owing to the unique circumstances of its growth, has no corresponding development worthy of note. The Jewish spirit has found no permanent expression save in life and in literature ; and even the greater part of its literary tradition is innocent of art. But what it lacks in variety and formal beauty, Jewish culture makes up in spiritual depth and

intensity. It is the thought of a people which, through a history longer than that of any other people, has been devoted to a peculiar idea of God and of human life and has preserved and developed that idea with a zeal and loyalty unparalleled, and under a sustained trial such as no other people has suffered.

The faith of the Congregation of Israel in former ages, and of those who resist assimilation to-day, is that these ideas and this outlook are still good, true and precious, and that they have still a supreme value for us and for humanity at large. It is the desire to make them again a living and creative influence among ourselves, and also, it may be, in a larger sphere, as they were in the days of our national existence, which has led to the Renaissance of Jewish culture, and is one of the deeper underlying motives of the national revival. In this essay we are primarily concerned not with the details of the revival but with its inter-connection with the movement to re-establish the Jewish nationality in its old home; but something must be said, by way of prelude, about the conditions which led up to both the cultural Renaissance and the National awakening.

When the French Revolution opened a new era of emancipation for the Jews of Central Europe, and Napoleon broke down the walls of the Mediæval Ghetto, a violent tendency towards assimilation asserted itself. As when he came into contact with Greek culture after Alexander's conquests, so now, when he was admitted into the world of European culture, the Jew was at first seized with a contempt for his own heritage and a passion for the ideas of other peoples. All that was Jewish seemed narrow, and what was non-Jewish was enlightenment. As Dubnow has put it, the password of the day was "Out of the national into the human." Not only were the Jews profoundly affected by the general cosmopolitan movement in thought, but utilitarian reasons were added in their case to augment the centrifugal force. The abandonment of their distinctive national outlook and their national culture seemed to be a necessary part of the price of their political and social emancipation. In order to be good French and German citizens, they must adopt French and German ways of life, and be Jews only in religious creed.

They repeated in each country the words of the Paris Sanhedrin : " Nationally speaking, we belong to our immediate surroundings : there is no Jewish nation : there are Germans, Frenchmen, and Englishmen confessing the Jewish religion."

The tendency to reduce Judaism from a culture to a creed, which was started by Moses Mendelssohn (who nevertheless himself retained a genuine feeling for Jewish life and thought) was carried to its extreme extent by his followers, who possessed neither his intellect, nor his virtues, nor his training. It is true that following his work of writing the Hebrew Bible Commentary, the " Biur," a German school, known as the Meassefim, developed in a periodical literature new themes and a new style, treating of the ideas of their new culture in the national language. But this revival of Hebrew was more sentimental than real, and was the work of dilettanti rather than of enthusiasts. And it did little or nothing to prevent the rush towards apostasy and absorption. The more solid and genuine attempt to bring modern thought into touch with Jewish tradition and the Hebrew language arose in a country where the Jewish spirit was stronger than it was in the Germany of the Mendelssohnian period. In Galicia, the *Haskalah* movement, which aimed at bringing enlightment to the Jew through Jewish means, was inaugurated by the writings of Krochmal and Rappoport ; and it was their pupils, Zunz and Frænkel, who brought back to Germany a new appreciation for Jewish culture, which had a deeper root in the past than the outpourings of the followers of Mendelssohn. But this later German School of Jewish learning was, on the other hand, more concerned with the history than the present development of Jewish culture ; Judaism was for it a science, which merited the special study of Jews, but was detached to some extent from modern life. Zunz, indeed, hoped by appealing to the historical consciousness of his people to regain their love for their ancestral faith and literature, and by revealing the beauties of Jewish literature and the tragedy of Jewish history to arouse the sympathy of the Germans for their fellow-citizens. He aspired also to establish a " Science of Judaism " which should take its place at the Universities as a recognised department of study. But, as Mr. Segal has

well shown*, these various objects could not be successfully pursued together, and in the result none of them was achieved.

While the archæological and historical treatment of Judaism failed to win back the western Jews to national consciousness, a more living movement was working to bring about a regeneration of Jewish life in the East. The light of Western civilisation gradually filtered into the darkness of the Russian Pale of Settlement, and meeting there with a stronger Jewish consciousness than existed in Germany, it did not prove so destructive of Judaism. At the same time, its work here, too, was partly negative. Jewish culture and Judaism in the Ghetto had become by repression remote from modern life and modern thought, and overloaded with prescriptions and regulations. The new generation of *Maskilim* or Humanists, who developed the *Haskalah*, sought, on the one hand, to clear away this overgrowth and to introduce a more progressive spirit into the religion, on the other to develop the modern forms of literature, and to introduce the ideas of Western Europe in the Hebrew language. Much of their thought was crude and superficial, and much of their writing possessed little literary merit; but at least Hebrew to them was a living language, not an interesting survival; Jewish literature was the expression of a living people, not the record of bygone generations: and Jewish religion was the practice of a living organism, not the outworn tradition of past ages. Their work, therefore, had in it the breath of life, and while the German school appealed primarily to the student and the scholar, Lebensohn, Mapu, Schulman, and Gordon created a new Hebrew literature which became a lasting influence on the masses of the people.

The revival of Jewish culture had not at first an immediate and obvious association with the aspiration for a national restoration. It is true that the love of Zion is a leading motive with the pioneers of the new Hebrew; but it was not till the recrudescence of bitter anti-Jewish feeling in the seventies and eighties came to arouse the people from their belief in the advent of a cosmopolitan Millenium and the age of universal

* "Aspects of the Hebrew Genius" (Routledge 1910), p. 195.

equality and fraternity (which they had cherished for over half a century in spite of most glaring facts) that a clear national consciousness inspired the writers. The Jewish awakening, which was produced by the anti-Semitic outbursts in Germany and by the more brutal persecutions in Russia, gave a great impulse to the latent national yearning of the people. That yearning found a double expression in literature, which has continued to our day. On the one side are the Jewish writers, who, with their ideas rooted in European culture, reasoned out the logical necessity for the Jews to be a separate people. On the other side are the Hebrew writers, who, with their thought rooted in Jewish culture, called on their brethren to realise the national hope of the return to Zion. Like the ancient *Tannaim*, the great Rabbis who gave varying expression to the Jewish spirit in the first two centuries of the common era, so the contemporary pioneers of the Jewish National movement gave varying expressions to the cry of their people for the resettlement in Palestine.

In the first generation we have Kalischer and Hess; the first a religious enthusiast, burning with ardent belief in the fulfilment of prophecy, who by his "Drishat Zion" roused the Alliance Israelite to found the first Jewish agricultural school in Palestine, the Mikveh Israel; the second, a historical philosopher impelled by a scientific conviction of the essential individuality of his people, who, in his "Rome and Jerusalem," laid down some of the fundamental principles of Jewish Nationalism. In Russia, we have a little later Smolenskin and Pinsker, the one, in his Hebrew monthly, *Hashachar*, proclaiming the need for re-establishing the spiritual bond of the Jewish people and making their common language again a living force, and voicing also the need for the return to Palestine, so that the land may become a centre for that culture which can be expressed only in Hebrew; the other, roused by the terrible massacres in 1881 to set before the people in an impassioned pamphlet, *Auto-Emanzipation*, a solution for the international Jewish problem by the restoration of the nation somewhere in the world, and working for the colonisation of Palestine, rather because on that land alone could he focus Jewish national feeling, than because he himself

felt the necessity of its historical and spiritual association. Coming to our own times, we have a similar contrast in Achad Ha'am and Herzl. Achad Ha'am, pointing to the inner servitude which has followed the outward freedom of the emancipation, strives to arouse in his people a new spirit, and insists that in Palestine alone can the spiritual regeneration of Judaism take place. Herzl, awakened like Pinsker to a full Jewish consciousness by the brutal shock of anti-Semitic hatred and the conviction that the Jew cannot receive equality and free scope in Western Europe, turning to his people with the appeal that being a nationality they should make themselves a nation, and like Pinsker again, discerning their passion for their ancestral land, devoting his life to the heroic endeavour to secure for them a legally-assured home in Palestine. The contrast between the two aspects of the Jewish national movement is striking. On the one side, as we have seen, are those who are concerned primarily with the problem of Judaism; on the other, those who are moved by the problem of the Jew: these most affected by the spiritual degeneration of their people, those by their economic and social disabilities; these appealing to them in the national language, Hebrew, those in the adopted language of the environment in which they happen to live.

But if among the pioneers and leaders there was a fundamental difference of emphasis on the objective of the National movement, their ideals have been, in the process of time, combined within the movement itself. Both spiritual and political Zionists—to give them the names by which they were distinguished—looked for the realisation of their aims in the resettlement of Palestine; and they could work together whole-heartedly for this common goal. Palestine was the all-powerful magnet which attracted every force for the regeneration of the Jewish people. There was, too, another common bond between the two sections, in their opposition to the assimilationist tendencies of the Jewish communities in the Diaspora, which regarded the whole of Judaism, save its monotheistic creed, as sordid or obsolete or both, and proceeded to get rid of it sometimes by gradual so-called reforming stages, sometimes by more radical measures.

Whether with a view to preserving Judaism or to saving the Jews from extinction, it was necessary to set up a counteracting force to this centrifugal self-despising movement; and that force could be found mainly in the encouragement of Jewish culture. From its inception, then, the Zionist movement has embraced as part of its programme the revival of the Jewish consciousness—and that in two directions: by the re-establishment of a Jewish system of education and a Jewish national life in Palestine, and by the endeavour to stimulate the spread of the Hebrew language and the knowledge of Jewish history and literature, and generally to revive the national consciousness, in the communities of the Diaspora.

It is this double movement which we have to describe in some further detail. But in the first place a few words may be said of the place which Jewish culture has occupied in the official Zionist organisation. In the early Congresses it was a notorious apple of discord, and it had for a time to be eliminated from the programme of discussion, because of the fierce passions that centred around it. This trouble was caused partly by the dislike of the active political party for what they treated as the fantasies of academic theorists, and partly also by the destructive tendencies which marked the writings of many of the exponents of Jewish culture, and which were bitterly resented and dreaded by the orthodox upholders of Jewish tradition. The standpoint of certain extremists indeed gave some reason to fear that the Jewish culture which they desired was to be entirely divorced from the Torah; for such a revival, or rather reversal, of Judaism the religious party could have no sympathy. But though there has remained some misgiving between the two sections—which was illustrated not very long ago by the protest of the Misrachi group against the introduction in the programme of the Tenth Congress of the topics of Hebrew education and Hebrew literature—and though there still lurks a feeling that Jewish Culture is a pretty euphemism for heterodoxy, and the word itself an invention of the Epikouros, the antagonism has largely died away under the influence of a clearer understanding; and all sections are now agreed in regarding the spiritual revival in Palestine as one of the outstanding aims

of the movement. Recognition of the place of the Hebrew speech in the Zionist ideal was shown at the Eighth Congress, when it was resolved that Hebrew should be the official language of the movement. Since then, the use of Hebrew has grown from Congress to Congress,

Turning now to the steps which, under the influence of the National movement, have been taken in the Diaspora to foster Jewish culture, the most notable and the most important is the endeavour to make Hebrew a living and spoken language. The re-creation of the national spirit can clearly be served by nothing better than by the strengthening of one of the great national bonds which have held us together. It is true that the thorough revival of Hebrew requires a regular system of education in and through that language; and that in the countries where the Ghetto still exists the feeling of suspicion towards the new Hebrew culture and its exponents induces an opposition to the substitution of the national for the *Galuth* language, Yiddish, as the vehicle of instruction; while in the lands where the Ghetto has broken down, the admission of the Jewish child to the secular State school and the regular use of the native tongue make Hebrew a secondary, often a tertiary language, and Hebrew education, even where conducted according to the "natural method," a truncated and incomplete thing. But in spite of these obstacles the progress of Hebrew is more marked year by year even in the West. It shows itself in the foundation of Talmud Torahs employing the *Ibrith B'Ibrith* method, and of a smaller number of regular Hebrew day-schools where a modern education is given in that language; the establishment of societies of adults for Hebrew speaking; the holding of conferences for the same object; the publication of Hebrew books for the instruction and edification of the young; the growth of a modern Hebrew literature embracing every form of literary art, and counting writers such as Byalik and Achad Ha'am, who for style, as well as for thought, rank among the great writers of the day; and lastly in the organisations of a Hebrew press comprising journals and reviews such as *Hazephirah*, *Hashiloach*, and *Ha'olam*, which may take their place among the best of their class in Europe.

Side by side with the revival of Hebrew there goes the endeavour to arouse the national consciousness among the weaker but more numerous brethren, who have little or no Hebrew, by a Jewish literature in the European languages. In part this literature consists of translations of the Hebrew masterpieces of our Renaissance, in part of books of reference, of which the most striking example is the Jewish Encyclopædia ; but it can also point to a number of original works, many of which have in time obtained translation into Hebrew. As examples of the variety of this so-to-say exotic Jewish literature, we may mention the Yiddish poems of Shalom Aleichem, and the English poems of Emma Lazarus, the *tendenz*-novel of Herzl, *Altneuland*, the romantic biographies of Zangwill in " The Dreamers of the Ghetto," the Yiddish novels and stories of Perez and Frug, the Jewish History of Dubnow, the Essays of Schechter and James Darmesteter and, in a very different manner, of Nordau.

In every country there has been a quickening of the Jewish spirit, showing itself in the renewal of the study of Jewish achievements and in the outbursts of a literary activity directly prompted by the national feeling. In every country, too, where there is an organised Jewish community, there has appeared a periodical literature designed to foster and subserve that cause. One other factor should be mentioned, though it is as yet poor as a form of art, and not very happy as a cultural influence—the Jewish Theatre, which chooses its subjects largely from the ideas or the personalities dear to the national consciousness.

It may seem surprising that the national movement has not yet produced in the Diaspora any distinct movement in the synagogue, the depository of the traditional religion which is the most vital part of Jewish culture. It has, indeed, brought back a number of individuals to some religious tie ; it caused some of the leaders of the *Haskalah* to return to the observance of Judaism as a national way of life ; but it has not hitherto led to the promotion of a religious revival which should give expression to the national side of Judaism, while setting it free from the overgrowth of regulation that had clung to it when the Jewish people were cut off from

outside thought. The reason is partly to be found in the fact that Zionism offers a broader basis to the Jewish people than religion alone, and that its non-religious aspects were naturally the first to be developed ; partly also in the difficulty of interfering in any way with religious practice and belief, round which there are always gathered at once the most conservative and the most iconoclastic zeal, and the most uncompromising sentiment. But the task of reviving the Jewish religion under the influence of the new national awakening, and of interweaving it anew into the life of the Jewish people in such a way as to bind them together without interfering with liberty of thought or repelling their reason—this remains the most difficult work of the Renaissance in this and the future generations. It may be that it cannot be faced till we have that settlement of Jewish life in Palestine at the development of which we have now to glance.*

We find there the same manifestations of the revival of Jewish culture as in the countries of the Dispersion, but in some respects to a much intenser and more striking degree. Above all, Hebrew has had more chance there to become the natural language of a settled people. The idealistic spirit, which had urged its adoption in the Jewish schools of Europe, was reinforced in Palestine by a practical necessity. The Jewish communities in the towns at the end of the nineteenth century were in their variegated character microcosms of the Jewish people. There were Sephardim, descendants of long settled ancestors or of refugees from the Peninsula, who spoke the Ladino dialect which had been brought from Spain ; there were Yemenites who spoke Arabic ; there were Russians, Galicians, Rumanians, and Germans speaking the Yiddish jargon in one of its many forms, and there were Persians and Bokharans who spoke an Arabic-Jewish dialect. Lastly, there was a section of the children and of the younger generation who had been educated at the European schools established under the auspices of the *Alliance Israélite*, the *Hilfsverein* and the *Anglo-Jewish Association*, and who spoke French, German, or English according to the nationality

* A detailed account of the revival of Jewish culture in Palestine is reserved for another pamphlet in this series.

of the institution which they had attended. For it had been the curious design of the Jewish bodies which had regard to the welfare of the Palestinian population to make their Jewish foundations in the Holy Land outposts of the interests and the language of the countries in which they were located, and to fit the Palestinian children rather for emigration to Europe or America than for membership of a Palestinian community. But the rapid growth and the extraordinary variety of the Jewish settlement which has entered the land during the last twenty years emphasised the need for a common language of instruction, and the growth of the national spirit ensured that Hebrew should be the language. Thus, while Yiddish still remains dominant in the old-style Chedarim and a section of the Talmud Torahs in the towns, in the agricultural colonies throughout the country and in all the more modern elementary and secondary schools of the cities, Hebrew has become the vehicle of education, and by this means is establishing itself as the mother-tongue of the younger generation. A noteworthy sign of the place which Hebrew has now won is the fact that the European schools in Palestine—with the exception of those of the *Alliance*, which with pertinacious perversity opposes all that makes for the strengthening of the national consciousness—have made Hebrew the primary language and teach it as the language of speech. It is then fairly certain that the Jews of Palestine within a few generations will be a Hebrew-speaking community. Nor can it be doubted that, as the demand for teachers of Hebrew by the "natural method" increases in other Jewries, the Teachers' Seminaries in Palestine will become a reservoir for them all, and a new meaning will be given to the Talmudic saying: "The speech of the people of Palestine is itself a Torah."

Besides the schools, there are other indications of the expansion of Jewish culture in Palestine, where it has no indigenous culture to compete against, and is therefore more stimulated and encouraged than in Europe. Every Jewish centre and every large colony has its Beth-Am or popular club, where debates and lectures and social entertainments take place in the national language; several Hebrew papers

and periodicals are written and published in the country, not always very faithful to the traditional ideas of Judaism or even to its fundamental principles, but at least bearing witness to the general spread of the Hebrew knowledge. The more permanent forms of literature have their representatives in men like Yellin and Luncz and Ben-Yehuda; and Palestinian Jewry has given in Doctor Aronsohn at least one man who has taken a high place in the scientific investigation of the country.

In Palestine, as in the Diaspora, the Renaissance of Jewish culture has not yet led to a satisfactory grappling with the religious problem, and the two parties are ranged in opposing extreme attitudes. On the one side the upholders of the whole tradition in all its detail; on the other the repudiators of the whole, who claim that religion need not enter into the new life in the land. Neither party stands on firm ground, but the synthesis of their points of view which can only be attained by a profound understanding of the Jewish spirit in the past and the present, "true to the kindred points of Heaven and home," remains for this or a future generation to accomplish.

So much for the present. We have seen that, while in the Diaspora the re-awakening of the Jewish spirit has during the last few decades been steadily displayed, it is in Palestine that it has produced the healthiest and the most striking results. In Palestine, Jewish culture and the Hebrew language are fast becoming the normal language and culture of a people; there is being established a Jewish way of life and a Jewish adaptation of modern culture; and in a community which is gradually developing a full and many-sided activity, the Jewish element is dominant. Thus little by little the environment is being created from which there may be expected to spring a powerful Jewish influence and a creative imagination.

What the future has to bring forth it is always hazardous to say. But history warrants us in the conviction that no culture which influences humanity at large can be produced apart from a national environment. We cannot conceive Greek art and Greek thought, apart from the Greek city-State; the Renaissance of the fifteenth century, apart from the Italian

cities; the Elizabethan drama, apart from Elizabethan England; or, the spiritual teaching of the Bible, apart from the Judæan Kingdom. In the same way, then, there cannot be a vital and enduring revival of the Jewish spirit apart from a restored Jewish centre. History again warrants us in the conviction that nationalities like individuals have their proper function, which if they neglect, they degenerate and decay. And the study of our past and of the ideals and aspirations of our people in all times leads us to believe that the true Jewish function is spiritual teaching and the realisation of a spiritual conception of life. Nobody can say with honesty that the scattered Jewish communities are fulfilling that function to-day. But the faith that we have of being an *'Am 'Olam*, an eternal people, the faith which is part of Judaism and of Zionism, assures us that, given again the free environment and the opportunity of development, the old spiritual power will return and the national genius again be manifested. The Jewish spirit, as it has been said, would manifest itself in a new order founded on the old, purified and enriched by the experience which our greatest sons have gathered from the life of the ages. It is perhaps hardly necessary to add that the question of the political form which the Jewish national centre is to take becomes of subordinate importance when we regard Zionism from the point of view of Jewish culture. Even if there were a Jewish State in Palestine, we should have to apply to it the words that Ibsen used of Norway:—"States like ours cannot hold their own by material forces: but nations like ours can earn the right to exist by labouring for culture."

At the present moment, when the whole structure of civilisation appears to be threatened by the most terrible war in human history, it may seem Utopian to dream of the realisation of such an ideal. Palestine is itself involved in the world-struggle, and none can say to-day what will be the effect of the war either on the solid foundations of Jewish culture which have already been laid, or on the possibility of continuing the work on the old lines. But the Jewish people has learnt in the school of endurance to take a long view, and the ideals of social righteousness and the brotherhood of

nations, which are of the very essence of Jewish culture, and have been upheld through centuries of exile and suffering are not to be forgotten because their voice is temporarily drowned in the clash of arms. Rather is it the business of the Jew to keep a firmer hold on his national ideals, believing that the striving towards their realisation will not only preserve the Jewish nation, but will help to lead the world along the line of true progress. From this point of view the insistence on Jewish culture and on the need for its revival in its ancient home is even specially appropriate at the present time. And though the immediate future is entirely uncertain, there is yet some ground for hoping that the political changes due to the war will have the effect of giving the Jewish people a more splendid opportunity than it has had since the dispersion, of pursuing its natural work in the old Jewish land.

In a beautiful dream of the progress of the pure Zionist ideal, which looks for the revival of the Jewish spirit in the ancestral land of the Jewish people, Achad Ha'am has foretold how gradually Palestine becomes the educational and spiritual centre of all Jewry, how children come to its schools, and young men to its universities, from Jewish communities all the world over : how they carry back with them a fertilising influence to invigorate the communities of the Diaspora, and how by this stream, from the fountain of living waters, the Jewish spirit everywhere is fortified, and becomes an active and conscious power. That dream is already in our day beginning to be a working reality : the movement towards the East has begun : the foundation of a Jewish culture in Palestine is being laid before our eyes. And when in the land of the Prophets, we have planted a people speaking the language of the Prophets and inspired by the ideals of the Prophets in their daily life, the work of the Renaissance and the aims of Zionism will be on their way together to fulfilment : Palestine will be a light to Israel, and Israel will be a light to the nations.

ZIONIST PAMPHLETS.

Edited by H. Sacher, Leon Simon, and S. Landman.

This forms one of a series of ten pamphlets which will be issued at short intervals during the suspension of "The Zionist." The aim of the series is to inform the Jewish and Non-Jewish world as to the spirit, the objects, the machinery, and the achievements of Zionism. The following are the subjects and authors :—

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